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J. B. MAYOR

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GUIDE

TO THE

CHOICE OF CLASSICAL BOOKS

NEW SUPPLEMENT

(1879-1896)

BY

JOSEPH B. MAYOR

M.A. CAMB., LITT.D. DUBLIN

HON. FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE

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P R E F A C E

THANKS to the kind help of some of my old collaborators for the *Classical Review*, I am enabled here to present to the reader what I hope will be found a much improved edition of the Supplement to my Classical Guide, the last edition of which appeared in 1885 and is now out of print.

The first portion, containing the list of authors, is almost entirely confined to books published since 1878, books of an earlier date being included in the original Guide (third edition, 1885), copies of which may still be procured from the publishers. It is in the second portion, entitled *Helps to the Study of the Classical Authors*, that I am most indebted to my friendly helpers, and at their suggestion I have in this portion disregarded the limitation of dates, giving under each head a more or less complete list of the books which were thought most likely to be useful. Here and there the list may perhaps have swollen under the fostering care of experts beyond the modest limits which might have contented an amateur; and in some cases I have stretched a point in order to introduce a favourite author or to bring in the name of an English editor, the latter, as a rule, receiving scant justice in the German bibliographical lists, to which most of us look for guidance in this department. In general, however, I have adhered to my original

design of supplying only such information as was likely to be required by a college lecturer or a sixth-form master either for his own use or for the use of his class.

In revising a list like the present, one's attention is naturally drawn to the comparative rate of progress in the different departments of classical study. As far as I am able to judge, the greatest advances have been made in Archæology, Epigraphy, Palæography, and Comparative Philology. As regards Palæography, the change which has taken place in the last twenty years, partly owing to the influence of Westcott and Hort's Greek Testament, amounts to a revolution. Lectures on the subject are now delivered in the Universities; students are sent out to explore foreign libraries, and report upon the MSS. contained in them; photographic facsimiles are multiplied; various readings are given even in the ordinary school editions; while a full account of the MSS. concerned, and some personal acquaintance with the more important among them, are expected in an edition which makes any pretence to completeness. Even more rapid has been the change in Comparative Philology. The list of books which now appears under this head agrees in no single item with my former lists, the authoritative books of a few years ago being now set aside by the experts as erroneous or misleading. This fact affords a striking confirmation of the view put forward by Mr. T. C. Snow in the *Classical Review* (vol. i. p. 65), that Comparative Philology has not yet reached the stage in which it can be wisely used for purposes of general education.

If however it should be judged expedient for the present to exclude Comparative Philology in its wide sense from

the ordinary course of classical education, it does not therefore follow that we must drop the scientific study of language. It is even possible that the latter might be carried on to greater advantage than at present, if, confining our attention to the historical development of the two classical languages, we set ourselves to trace the etymological, syntactical, and lexicographical changes from the earliest period to the latest, through Byzantine Greek, and Patristic and Mediæval Latin, down to the rise of Modern Greek and French and Italian. A beginning might be made at school with such a book as Brachet's Historical Grammar; while at the University the range of the examination would be marked out by setting certain representative books to be prepared by the student. Such a modification of our course would, I believe, have many advantages. To begin with, it would lay a sound foundation for the scientific study of three living languages, thus giving a needed encouragement to the Honour Schools which have been lately started in them. In contrast to the present study of Comparative Philology, which in its earlier stages presents itself to the learner as a mere exercise of memory, seeking to reproduce the ingenious speculations of an authority whose dicta are taken on trust—in contrast to this *ipse-dixitism*, as Bentham would have called it,—the historical study of language stands out as a type of an inductive science, where each step is plain matter of fact, and the inferences drawn are such as can be tested without difficulty by the learner himself. And what study at once more sobering and more inspiring could be proposed to an undergraduate, who perhaps comes up to the University a little *blasé* with

the old classical drill, than thus to follow the life of a language, watching its rise, its culmination, and its decline, down to its ultimate metamorphosis into a new language and literature?

Having thus ventured on one suggestion as to our present course of classical education, I am tempted to go further and mention some other modifications which seem to me desirable. It will be generally allowed that the aim of our education should be to equip each of our scholars with such a knowledge of the language as to enable him to read with ease any ordinary Greek or Latin book, to give him a taste for the best literature, a thorough familiarity with a few of the great masterpieces, and a general acquaintance with the history, art, and civilisation of the ancient world. To achieve this, without neglecting the ever more imperious claims of 'modern' subjects, demands the utmost economy of time. The struggle to reach the goal makes it necessary to lay aside all *impedimenta* which can by any possibility be dispensed with. Some such *impedimenta* have been already dropped, or are rapidly disappearing. Verse composition is becoming exceptional even in the Sixth Forms of the great Public Schools. Is it treason to suggest that it might be well if the same fate befell prose composition? Why should we attach so much importance to the latter in scholarship and other examinations? The intrinsic value of a prose exercise is even less than that of a verse exercise. The latter may often exhibit considerable ingenuity and elegance, and serve pleasantly to while away an idle hour; but who ever read through a prose exercise except under compulsion? There are a fair number of boys who find

amusement in verse-writing, but there are probably few men who do not look back on the hours spent on their proses as among the dreariest hours of their school life. I do not of course deny that, given an exceptional teacher and an exceptional pupil, Latin Composition, whether in prose or verse, is capable of being made a valuable instrument of education; not only as compelling a boy to make himself thoroughly master of the English which he has to turn into Latin, so as to appreciate the rhetorical force as well as the logical structure of the sentence; but also as training him to recognise correctness and beauty of style as a distinct object to aim at, and supplying a graduated scale of exercises, through which he may be initiated into the pleasant pains of literary composition. But how rare is such an experience as this! In most cases the pupil is left with the dimmest possible conception of what constitutes excellence in style. Even if the teacher is himself a fair composer, it does not always follow that he is able to explain to others the secret of his success. Too often the mint and anise and cummin take the place of the weightier matters of the law: the observance of some pet fancy of the master's, the readiness to reproduce some small trick of expression, some pretty Ovidian affectation, are too easily accepted as the hallmark of a good Latin style. The proper place for composition, it seems to me, is in the lower part of the school, where boys have to be taught prosody by verses and the simpler rules of grammar by prose exercises. In the higher forms I would have such exercises either kept for impositions to punish blunders in scanning or construction, or, if included in the curriculum, they should

be included only as alternatives to other work in the case of boys who showed a decided taste for them. In examinations at the University, excepting perhaps those for University scholarships, I think there should be no separate composition papers, but that an opportunity of showing their skill in composition might be afforded to candidates who desired it, by the addition to the translation-papers of short pieces of English to be turned into Greek or Latin prose or verse.¹

It may be objected, 'Are we then to give up the attempt to instil into the minds of schoolboys some idea of the principles of literary composition?' On the contrary, I wish that a rhetorical training, training in the arts of writing and speaking, were more distinctly aimed at in our school course than it is at present. Such training might begin (1) by paying more attention to the practice of learning by heart carefully selected passages—Greek, Latin, and English—marked by some special excellence, the understanding and appreciation of which the master should seek by every means in his power to instil into the minds of his pupils; (2) by insisting more and more, as a boy rises in the school, on the quality of his

¹ Clough's words on this point (vol. i. p. 406) are worthy of attention: 'I had been pretty well sated of distinctions and competitions at school. . . . What I wanted (on going up to Oxford) was to sit down to happy unimpeded prosecution of some new subject or subjects. . . . Surely there were other accomplishments to be mastered besides the composition of Iambics and Ciceronian prose. . . . An infinite lassitude and impatience, which I saw reflected in the faces of others, quickly began to infect me. *Quousque* Latin prose? Though we should gain by it prizes and honours academical beyond all academical example, it would not the less certainly be a mere shame and waste of strength to make the effort. I did go on for duty's sake, and for discipline and docility, sadly doing Latin prose; but, except in docility, profiting but little.'

English rendering of the Greek or Latin original, so that every lesson should be an exercise in English composition no less than in grammatical construction; (3) by teaching the boys to analyse the speeches of Demosthenes and Cicero, to weigh the force of their arguments and see the reason for their arrangement; (4) by not merely setting English themes, but systematically teaching the art of theme-writing in the Sixth Form, talking over the subject first of all in class, calling out the latent ideas of the boys by questioning, suggesting the natural divisions, carefully criticising the finished essay; and, as a further stage, by pointing out varieties of style, and encouraging that practice of different styles which Stevenson found so useful in his own self-training; (5) by making use of the debating society to a certain extent as a part of the school course. I cannot but think that, if it were found possible, as a result of such training, to impart to each pupil the faculty of expressing himself simply, clearly, forcibly, and rapidly, both in speech and writing, even the most practical of parents and of school-boys might feel that this was an end worth striving for, that in the England of to-day, no less than in the Athens of Aristotle, it was both a disadvantage and a disgrace *μὴ λόγῳ δύνασθαι βοηθεῖν ἑαυτῷ καὶ τῇ ἀληθείᾳ*.

Some will perhaps wonder at my attaching so much importance to learning by heart. 'Is not this,' they may ask, 'a relic of the pre-scientific method, which trains the memory at the expense of the finer qualities of the mind?' Nor can I deny that such was to a great extent the effect of the old 'learning of lines,' when this was done without selection, without preparation or explanation, and when

the week's order of merit in a class of seventy boys was decided mainly, as I can still remember, by the degree of accuracy shown in the repetition of lines learnt only to be forgotten as soon as said. The unfair advantage given by such a system to a parrot-like memory was undoubtedly most discouraging to boys possessed of slower but more solid qualities. The learning by heart here advocated differs entirely from this, because its foundation is laid in the understanding and the admiration of the pupil, and its result should be to store up in the mind of each boy who has passed through the school some thousands of lines of the noblest poetry, to be to him a life-long possession and enjoyment. Nor does it need any straining of the memory to effect this. The daily task may consist of a very few lines of new matter. The great point is that what is once gained should never be lost, that it should be forthcoming at a moment's notice in whatever part of the school.

Among *impedimenta* I am also disposed to reckon critical and grammatical papers, where the object is to test a boy's knowledge of exceptional forms or uses or of the various attempted explanations of the more notorious *loci desperati*. Puzzles of this sort, being naturally limited in amount and also liable to the fluctuations of scholastic fashion, lend themselves easily to cram and form a most unsatisfactory test of the real mastery of a language. In saying this, I am very far from deprecating the serious study of grammar. I would have such a book as Roby's Grammar or Goodwin's Moods and Tenses regularly read in the higher forms, the examples being translated and the explanations discussed with the master in school; nor do

I see any objection to examining in the work so done, provided that the object is not to place the candidates in a scholarship examination, but simply to test the attention and the memory of the pupil, and his power of understanding grammatical principles.

Again, I cannot help thinking that there is a tendency among classical teachers in the present day to lay too much stress on minutiae of spelling and pronunciation. It is all very well for professed philologists to spend their lives in ascertaining the exact truth with regard to even the minutest points which may serve to illustrate the action of the human mind in the building up of language. But it can never be too strongly insisted upon that the end of classical education, and its sole justification, is not to turn out philologists, but to train men. To dwell on these externals is the mere ritualism of scholarship. Doubtless it is much to be desired that the scholars of different countries should come to an understanding as to the pronunciation which should be used in our schools, because this would facilitate the use of Latin as a medium of communication among them. It is probable too that such authorised pronunciation would approach to what was generally believed to be the pronunciation of classical times; but whether it did so or not, whether it actually phonographed the speech of Augustus or were as far removed from it as our speech now is from that of Shakespeare, would make not the slightest difference as to the real value and use of classical education.

. If I have not yet exhausted the patience of my readers, I should like to suggest one or two other ways of facilitating the attainment of the main ends of classical education as previously defined. Every teacher must feel

it both disappointing and humiliating, that in so many cases the prolonged study of Latin and Greek seems to leave so very little trace behind. How small a proportion of the boys who have passed through a Public School continue to read the Classics with pleasure afterwards! In ten years' time how many are unable to make out the meaning of a simple sentence in either language! I believe this partly arises from the fact that boys are so little accustomed to translate at sight, at any rate in the lower forms of schools. It seems to me that this should be done in form from the very commencement. A boy's work out of school, in the lower forms, should not be the preparation of a future lesson—except in the way of learning off by heart what has been already fully explained,—but the recording of his recollections of the last lesson. I cannot but think that the schoolboy's proverbial dislike of books arises in great measure from the unfair burden which has been laid upon him in the early stages of Latin, when he was expected to find his way unassisted through a long sentence of Caesar. Independent work may come very well after he has been well drilled in unseen translation by the master in form; but even to the end of his school course I would retain the practice of the latter as a most important part of classical training. A boy is thus taught how to tackle without flurry or confusion any passage that is set before him, having a confident expectation that he will be able to make out its meaning by following the method in which he has been practised by his masters. It is much to be desired that in the University Local Examinations, College Matriculations, and the like, unseen translation should be substituted in place of set books,

which constantly interfere injuriously with the school course, and are liable to be slavishly got up by learning off translations. If thought necessary, the use of dictionaries might be allowed in Junior Examinations.

Much has been done of late years to make classical study more attractive and interesting by improved school-books, and by the pains which the masters take to prepare their class for any new subject by means of careful introductory lectures. Liddell and Scott's *Lexicon*, Sidgwick's and Page's editions, are very different from the Schrevelius and the scanty Latin notes which were all the schoolboy had to help him some fifty or sixty years ago. Even at Rugby, I remember, in the days of Arnold and of Tait, learning off the rules and examples in the Latin Grammar without any idea of their meaning, and being set to construe my first Greek Play without a word to explain how such a portent had come into existence. Such a state of things is, I hope, now impossible in any school: it may however not be out of place that I should repeat here the words I used in the Preface to the first edition of my *Guide*, where I had occasion to speak of the beneficial use of translations: 'A Greek Play often fails to be appreciated because the successive readings in it come at such intervals that there is an absence of continuous interest, and the separate passages are never viewed together as forming one complete work of art. In the same way Homer, Thucydides, Tacitus, not to mention the longer treatises of Plato and Aristotle, are known to the majority, even of those who have shown themselves promising scholars at school or college, only by the reading of a few isolated books.' It would be a great help to the appreciation and enjoyment of a play, say of

Aeschylus or Aristophanes, if a verse translation of the whole were read to the class by the master, either as a preliminary or a sequel to going through it in Greek. Homer and Virgil, portions of Herodotus and select Lives of Plutarch, should be familiar to every boy in the school by means of translations, read as holiday tasks or otherwise, before they were confronted with the originals in form. Those who had made a beginning, say of Thucydides or of Plato's *Republic*, in their school work, should be encouraged to supplement this for themselves by finishing the book in Jowett's translations. Above all, the Modern Division should receive some tincture of classical training through translations of the poets and orators and philosophers of Greece and Rome. I think people far too much underrate the influence of translations. When we consider that (to give an outside estimate) not more than one-hundredth part of the influence of the Bible comes to Western Christendom straight from the original, ninety-nine hundredths at the least passing through the channel either of the Vulgate or of some modern translation, I think we need not despair of the Modern Side in our schools as beyond the reach of culture, even of Greek culture, because of their ignorance of the Greek language. Nor should it be forgotten that the most splendid verses ever written in praise of Homer were called forth, not by the remembrance of the original Greek, but by the rude translation of Chapman.

But while it should certainly be the object of the teacher to keep alive in his pupils the sense of the unity which connects together the parts of a great poem or other work of art, there may be a danger, on the other hand, of attach-

ing a superstitious importance to a mere factitious unity, such as exists between the different Odes which are joined together in one book of Horace. The time at the disposal of the classical teacher in the present day is too short to allow of its being wasted on second-rate literature. When the pupil is sufficiently advanced to profit by it, he should learn nothing but what is of first-rate excellence in its own line. As Maurice has well said¹: 'Only the best books, only those which carry a kind of authority with them, should be set before boys. When they have been drilled by them into habits of deference and humility, then they . . . will have acquired the true discerning spirit, that spirit of which the judging spirit is the counterfeit; the one perceiving the real quality of the food which is offered, the other setting up its own partial and immature tastes and aversions, as the standard of what is good and evil.' Applying this test to the study of Horace, we feel at once that a large proportion of his writings does carry this authority with it. The patriotic odes generally, and especially such a line as *Dulce et decorum est pro patria mori*, are of a kind to stir the blood of an English schoolboy at any age; and as he rises in the school he begins to appreciate the *mitis sapientia* of the Epistles; but his admirable cant-word 'rot' shows the good-humoured contempt of a healthy instinct for nine-tenths of the love-poetry, not of Horace only, but of the Roman poets in general; not to speak of his disgust for the occasional outbreaks of Zolaesque brutality. Why should we mete out to the ancients severer measure than we do to the moderns? There is no rule that compels us to read every word of Wordsworth or Byron, or even of Shake-

¹ Quoted in Hort's *Life*, vol. i. p. 101.

speare. Surely it is an impiety to obtrude on the eyes of the young either the stupidities or the frailties of the mighty dead. For my part, I should wish that all Latin poets, except Virgil, should be studied by school-boys, and still more by school-girls, only in selections agreed to by the masters of the Public Schools.

There is one point in which I think that Classical Education has sometimes suffered from a mistaken conscientiousness on the part of teachers in these latter days. Their anxiety to improve to the utmost every moment of school life has, if I am not mistaken, led to an injurious curtailment of the precious hours of leisure which were granted to their more advanced pupils by the older headmasters. The object of all school training being to prepare a boy to use aright the freedom of manhood, there should surely be a gradual emancipation in action, thought, and study, as he shows himself worthy of it. By the time he has completed his seventeenth year, a Sixth Form boy of ordinary sense and intelligence should be capable of more than simply imbibing from others and doing what he is told to do: he should be encouraged, within certain limits, to follow his own tastes and carry out his own studies under the general supervision of the master. With this end in view he might be excused a portion of the regular school work, he might be left to prepare some of the fixed subjects of the yearly examination by himself out of school, as well as to make his choice of extra subjects to be got up at his own pleasure; and beyond all this he ought to have a certain margin of time secured to him, free from school games, school business, and all magisterial interference, to be used or wasted as he liked best.

One more suggestion and I have done. The study of ancient Art, and of Roman and Greek Antiquities generally, has been greatly facilitated of late years by the multiplication of excellent illustrations, by lectures and museums, and by the establishment of the British School at Athens. It is to be hoped that a residence in the last may before long be regarded as a natural part of higher classical training. There is something, however, to which I look forward with even more eagerness, and that is the throwing open of the British Museum for the purpose of systematic lecturing, which must follow when once London has obtained a genuine teaching University of its own, in place of the simulacrum which now obstructs the way.

Teachers who read these remarks will, I hope, pardon the garrulity of an old teacher, whose opinions have been formed in the course of a tolerably long experience as schoolmaster and college lecturer. I have thought it well to print them here, because the work to which I propose to devote the years that remain to me is unconnected with theories of education, and I am not likely to have another opportunity of stating what to me seem to be truths needful and seasonable for the present time, though it is likely enough that to some of my readers what is true in them may seem not new, what is new not true.

To turn now to other matters :—The sources which have been chiefly used in drawing up the lists which follow are—a MS. list of the best books in Classics and Comparative Philology drawn up some years ago by Mr. W. M. Lindsay for his own use, which he was kind enough to lend to me ; the volumes of the *Classical Review*, especially the bibliographical lists ; the quarterly *Bibliotheca Philologica*

Classica, published by Calvary, Berlin; S. Reinach's *Manuel de Philologie Classique, d'après le Triennium Philologicum de W. Freund*, 2 vols., Paris, 1880-84; E. Hübner's *Bibliographie der Klassischen Alterthumswissenschaft*, ed. 2, 1889; W. S. Sonnenschein's *Best Books*, ed. 2, 1891, and *Guide to Contemporary Literature*, 1895; and the lists of various publishers, both English and Foreign. Preuss's edition of Engelmann's *Bibliotheca Scriptorum Classicorum*, published in 1880-81, and the other bibliographical works mentioned in the Preface to my original Guide, were of no use for the period covered by this Supplement.

I need not dwell on the tedious and ungrateful labour of drawing up such a list as follows, the difficulty of determining what to omit and what to include, and whether an asterisk should be given or withheld. If it were not that I had received many testimonies to the usefulness of the former editions, and felt myself under a certain obligation to bring the book up to date, and to make it—I will not say, perfect, for there can be no perfection about a rough-and-ready handbook of the kind, but—a little less imperfect than it was before, I should certainly never have had the courage to set to work with a new Supplement, or the patience to go through with it. One great encouragement I have had, and that is the ready help which has been extended to me by the scholars, some of them not personally known to me, to whom the sheets were sent either for general or partial revision. To all my hearty thanks are due, but especially to Professors Max Bonnet of Montpellier and J. H. Wright of Harvard; to Sir E. Maunde Thompson, and Messrs. Kenyon, Cecil Smith, Walters, and Wroth of the British

Museum ; to the Provost of Oriel, the Master of Christ's, the Editor of the *Classical Review*, Dr. H. J. Roby, Dr. J. E. Sandys, Professor E. C. Clark, Professor Burnet, Messrs. A. M. Cook, W. Warde Fowler, P. Giles, W. M. Lindsay, R. Macan, E. S. Roberts, and not least to Mr. Alfred Nutt and Mr. Etherington of the firm of D. Nutt, the Publishers.

SELECT LIST OF EDITIONS

AESCHINES. (See ORATORES ATTICI.)

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<i>Richardson</i> (after <i>Weidner</i>), \$1'50, U.S.A.,	1890
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(This editor's work is always interesting and ingenious, not always convincing.)	
<i>Kennedy</i> (with verse transl.), ed. 2, 6s. Camb.	1882
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<i>Choephoroe</i> , ed. crit. <i>Paley</i> 6s. Camb. (with the Scholia),	1883
* <i>A. Sidgwick</i> , 2s. 6d. Oxford,	1892
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<i>Prometheus</i> , <i>Glazebrook</i> , 2s. 6d. Longmans,	1887
* <i>F. D. Allen</i> (after <i>Wecklein</i>), \$1'50, U.S.A.,	1891
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Supplices (with crit. nn. comm. and tr.), * <i>Tucker</i> ,	
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Translation, Eng. V., <i>L. Campbell</i> , 7s. 6d., Paul,	1890
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Eng. pr., <i>L. Campbell</i> (<i>Oresteia</i>), 5s. Methuen,	1893
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<i>Euripides</i> , 7s. 6d. Paul,	1891
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*Facsimile of Laurentian ms. ed. <i>Rostagno</i> , £4,	1896

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<i>Pauli Wolters</i> . De epigrammatum Graecorum Anthologiis,	1882

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<i>Van Cleef</i> . Index, \$1'50. U.S.A.,	1895

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Translation, <i>G. Long</i> , 6s. Bell,	1890
<i>Rendall</i> (in the press).	
<i>Jer. Collier</i> and <i>Zimmern</i> , 1s. Scott,	1887
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Fr. with nn.,	<i>H. de la Ville de Mirmont</i> , 1892.	Ed. mi., 1893
C. J. Goodwin.	Apoll., his figures, syntax, and vocabulary.	U.S.A., 1891
H. de la Ville de Mirmont.	Apoll. et Virgile, La Mythologie, 10 fr.,	1894

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Poetica. <i>*Butcher</i> , (A.'s Theory of Poetry), crit. text, tr. and essays, 10s. Macmillan, 1895. Ed. mi., 3s., . . .	1895
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- Rhetorica.** Eng. tr. with analysis and nn., *Welldon*,
7s. 6d. Macmillan, 1886
Crit. text, *Roemer*, 2m'10, 1885
Pseudo-Aristotelia. Text, *Apelt*, 3m., 1888
(See Cook-Wilson's notice in *Cl. Rev.*, vols. VI. and VII.)
Fragmenta. Text, *Rose*, 4m'50, 1886
- Margoliouth.* *Analecta Orientalia ad Poeticam*, 1os. 6d. Nutt, 1887
Bénara. *L'Esthétique d'Aristote*, 5 fr., 1889
Wallace. **Outlines of the Philosophy of Aristotle*. 4s. 6d.
Cambridge, 1887
Chaignet. *Sur la Psychologie d'Aristote*, 8 fr., 1883
Omont. Facsimile of the Paris ms. of the *Poetica*, 17 fr., 1891
Shute. History of the Aristotelian Writings, 7s. 6d. Oxford, 1888
Kappes. *Lexikon* (of technical terms), nm'50, 1894

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- Scripta Minora.** Text, *Hercher* and *Eberhard*, 1m'80, 1885
Expositio Alexandri, Bk. V. With Eng. nn., *Moberly*,
2s. Longmans.
Selections. *Bond* and *Walpole* (elementary), 1s. 6d.
Macmillan, 1888
- *Eng. Transl. with comm. (*Anabasis* and *Indica*). *Chinnock*,
5s. Bell, 1893

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- AUSONIUS.** Text, *Peiper*, 6m'60, 1886
Schenkl (in *Monumenta Germaniae Historica*), 1883
Mosella. With Fr. tr. and nn., *De la Ville de*
Mirmont, 10 fr., 1889
Text and Germ. nn., *Hosius*, 1m'40, 1894

- AVIANUS.** Text and nn. **R. Ellis*, 8s. 6d. Oxford, 1887

- BABRIUS.** Text with Dissertations, Notes, and Lexicon,
**Rutherford* 12s. 6d. Macmillan, 1883
Fr. *M. Croiset*, 1892
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With Fr. notes and lexicon, *Feuillet*, 1891

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- Ed. Crit. *E. Hoffmann*. 2 vols. 4m'50, 1890
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	Perrin . U.S.A.,	.	1884
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La Guerre de C. et d'Arioniste, 30 fr.,	.	1890
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- CATULLUS.** Text. *Postgate, 3s. Bell, 1889, (also in **Corpus Poetarum**), 1894
 **A. Palmer*. (Parnassus Libr.), 3s. 6d. Macm., 1896
B. Schmidt, ed. crit., 4m., 1888
 With critical nn. and illustrations, **S. G. Owen*, 16s., 1893
 **Schwabe*, 1m'50, 1886
 Haupt-Vahlen* (with **TIBULLUS and **PROPERTIUS**.) 2m'50, 1885
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Sellar. Roman Poets of the Republic, ed. 3, 10s. Oxford, 1889
 Introduction. (Anc. Class.), *Davies*, 2s. 6d. Blackwood,
Lafaye. C. et ses modèles, 5 fr., 1894
Giri. De locis corruptis in C. carminibus, vol. i., 10 fr., 1894
- CEBES.** Text. *Praechter*, 60 pf., 1893
 With Eng. nn. *Jerram*, 2s. 6d. Oxford, 1878
- CICERO.**
 Text. **C. F. W. Müller, Friedrich, Wesenberg*, 11 vols. (sold separately), 22m'35,
Epp. ad Fam. et ad Q. Fratrem. **C. F. W. Müller*, 4m., 1896
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Epistolae. **Tyrrell and Purser*, vols. i. (ed. 2), 12s., ii. and iii., 12s. each., vol. iv. 15s. Longmans, 1879-1894
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Ad Atticum. Lat. nn. *Boot*, ed. 2, 17m. Amsterdam, 1886
Selections. **Tyrrell*, 4s. 6d. Macmillan, 1891
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 Sat. VII. Fr. *Hild*, 3 fr., 1890
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KTESIAS. (See CTESIAS.)

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- Fragments. *L. Müller*, 2m., 1885

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 4 vols., 25m., 1866-83

Zingerle, in 6 parts, 7m'20, 1883 foll.

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 XXVI.-XXX., 3m., 1889

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- **Weissenborn* (new ed. by *H. J. Müller*), 10 vols.,
 37m'65 (sold separately). Weidmann, 1875-94

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- Purser*, 3s. 6d. Simpkin, 1881

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- I., II. *Greenough*, \$1'25. U.S.A., 1891

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- IV. *Stephenson*, 2s. 6d. Cambridge, 1890

- V. *Whibley*, 2s. 6d. Cambridge, 1890

- I.-V. *Prendeville* and *Freese*, each book 1s. 6d.

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V.-VII. <i>Cluer and Matheson</i> , 5s. Oxford,	1887
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<i>Weymouth and Hamilton</i> , 2s. 6d. Bell,	1895
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<i>Dimsdale</i> , 2s. 6d. Cambridge,	1889
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Germ. <i>*Luterbacher</i> , ed. 4,.	1894
<i>C. Haupt</i> , 2m,	1892
XXI., XXII. <i>Greenough and Peck</i> , \$1.50. U.S.A.,	1893
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<i>*Luterbacher</i> , ed. 3,	1894
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<i>*Fügner</i> . Lexicon Livianum. Parts 1-6 (A to Annuus), each	
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<i>Frigell</i> . Prolegomena in Libros XXII.-III., 1m'50,	1885
Translation, XXI.-XXV. <i>Church and Brodrick</i> , 7s. 6d. Macm.,	1883
Introduction to Study of L. <i>Capes</i> , 1s. 6d. Macmillan,	1889
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* <i>Haskins and Heitland</i> , 14s.	Bell,	1887
Bk. I. <i>Heitland and Haskins</i> , 1s. 6d.	Camb.,	1885
Fr. <i>P. Lejay</i> , fr. 3'60,	.	1894
Bk. VII. <i>Postgate</i> (in the press).		

LUCIANUS.

Crit. text.	<i>Sommerbrodt</i> , 3 parts, 15 m.,	1886-93
<i>Peregrinus</i> .	<i>Levi</i> , 1m'80,	1892
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	Cambridge,	1891
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	<i>Williams</i> , \$1'40, U.S.A.,	1882
	Germ. <i>Sommerbrodt</i> , 3 parts, 5m'50,	
Translation.	Six Dialogues. * <i>Irwin</i> , 3s. 6d. Methuen,	1894
Introduction (Anc. Class.).	<i>Collins</i> , 2s. 6d. Blackwood,	
Fr. <i>M. Croiset</i> .	<i>La vie et les œuvres de L.</i> , fr. 7'50,	1882

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Text.	<i>Brieger</i> , 1m'80,	1894
	<i>J. S. Reid</i> (Parnassus Libr.). Macm. (Preparing).	
<i>With Explanatory Notes—</i>		
* <i>Munro</i> , ed. 4, 2 vols., 18s.	Trans. 6s. Bell,	1891-93
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	6m.,	1877
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In <i>Leocratem</i> , text, <i>Thalheim</i> , 60 pf.,	.	1880
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<i>Rehdantz</i> , 2m'25,	.	1876
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W. Kocks, 3m., 1887
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- Selections. *Stephenson*, 6s. 6d. Macmillan, 1888
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NEMESIANUS. See Calpurnius.

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- Text. *Halm-Fleckeisen*, ed. 10, 1m'20, 1889
With nn. *O. Browning* and *Inge*, 3s. Oxford, 1888
Rolfe, \$1'10. U.S.A., 1894
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Jebb. Selections from Antiphon, Andocides,
Lysias, Isocrates, Isaeus, 5s., ed. 2. Macmillan, 1888

**Blass*. Die attische Beredsamkeit. 3 vols. I. *Gorgias* zu *Lysias*,
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I. *Dowdall*, 1s. 6d. Cambridge, . . . 1892

VIII. *Keene*, 2s. Macmillan, . . . 1896

XIII., XIV. **Simmons*, 3s. 6d. Macmillan, . . . 1887

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Germ. *Haupt*, *Korn* and *Müller*, 2 vols., 4m'65, 1881-85

Magnus, 2 parts, 1m'80 each, . . . 1885

I.-V. *Lange* (Methodische Lehrer-Com-
mentar), . . . 1892

Selections. *Allen* and *Greenough*, \$1'50. U.S.A., 1890

Fr. *Lejay*, fr. 2'25, . . .

Tristia. Crit. text, **S. G. Owen*, 16s. Oxford, . . . 1889

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Ex Ponto , etc., * <i>Güthling</i> , 1m'40,	1886
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<i>Peters</i> . Schulwörterbuch z. Ovid, 2m'50,	1894

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Text, with app. crit. and Germ. Commentary.	
* <i>Hitzig and Blümner</i> , vol. i., 18m.,	1896
<i>Frazer</i> , transl. and nn. (in press), 5 vols. Macm.	
<i>Jahn</i> . Descriptio Arcis Athenarum, ed. <i>Michaelis</i> ,	
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<i>Heberdey</i> . (Germ.) Travels of Pausanias in Greece,	
10m.,	1894
<i>Kalkmann</i> . P. der Perieget (On the Sources	
of Paus.), 8m.,	1886
<i>Gurlitt</i> . Ueber P. (Defends P. from Kalkmann's	
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<i>Mrs. Verrall</i> (Attica). With good illustrations,	
included in <i>Miss Harrison's</i> 'Anc. Athens,'	
16s. Macmillan,	1890
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<i>A. Collignon</i> . Etude sur P. La critique littéraire, l'imitation	
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Fr. * <i>Robert</i> . Text with facsimile of Cod. Pith-	
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<i>*Hervieux</i> . Les Fabulistes Latins, vols. I.-III., each fr. 12'50,	.	1884-96

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3 vols., 37s. 6d.,	.	1860-81
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phorum), 24m.,	.	1879

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<i>*Fennell</i> . Text with nn., vol. i. (<i>Olymp.</i> and	.	
<i>Pyth.</i>), ed. 2, 9s. Cambridge,	.	1893
Vol. ii. (<i>Nem.</i> and <i>Isthm.</i>), 9s.,	.	1883
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Introduction (Anc. Class.). <i>Morice</i> , 2s. 6d.,	.	
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Text. Ed. crit. <i>Hermann-Wohlrab</i> , 6 vols., 10m'50,	1877-89
<i>Schanz</i> , vol. i. (Euthyphro, Apol., Crito, Phaedo), 6m.; Vol. ii. (Cratylus, Theaet.), 6m.; Vol. iii. (Sophist), 2m.; Vol. v. (Symp., Phaedrus), 4m.; Vol. vi. (Alc. I. and II., Hipparch., Amat., Theag., Charm., Lach., Lys.), 5m.; Vol. vii. (Euthyd., Prot.), 4m'50; Vol. viii. (Gorg., Meno), 5m.; Vol. ix. (Hipp. Ma. and Mi., Ion, Menex., Clit.), 3m.; Vol. xii. (Leges, 1-6), 6m.,	1875-93
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Charmides and Lysis. Germ. <i>Schmelzer</i> , 1m.,	1884
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Lat. <i>Cucuel</i> (On the purpose of the Cr.), fr. 3.50,	1886
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(and Laches). Lat. <i>Badham</i> , 4s. Williams and Norgate,	1865
Euthyphro. * <i>Adam</i> , 2s. 6d. Cambridge,	1890
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Germ. <i>Deuschle-Cron</i> , ed. 4, 1m'80. Anhang 90 pf., <i>Schmelzer</i> , 1m'80,	1883
<i>Schirlitz</i> . Beiträge zu Erklärung d. Gorgias u. Theaetetus,	1888
Hippias Maj. <i>G. Smith</i> , 3s. 6d. Percival,	1894

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